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ABSTRACT

This learning module, which is part of a three-block series intended to help human service workers develop the skills necessary to solve the problems encountered in their daily contact with elderly clients of different cultural backgrounds, deals with French culture. The module begins with background information about the importance of French-speaking Canadians in Manitoba and with a list of the module's general objectives. The next section, which deals with the importance of French Canadian culture for older adults, covers the positive and negative effects of being a member of a minority group in Manitoba and the importance of the French Canadian sense of humor. Examined next are the perceptions and values of older French Canadians with respect to sociability, the family, traditions, and the influence of religion. Intermarriage, discrimination, and cultural genocide are discussed in a section on the feelings and concerns that older French Canadian adults experience within a diverse society. A list of selected readings and descriptions of six pertinent films are appended. (MN)

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BLOCK B
Cultural Gerontology

MODULE B.3
French Culture

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FRENCH CULTURE

MODULE B.3

The Elderly Service Workers' Training Project wishes to express appreciation of the following individuals who have contributed to the development of the "FRENCH CULTURE" module.

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TABLE OF CONTENTS

Introduction ____ p. 1

General Objectives ____ p. 3

The Importance of the French Canadian Culture for Older Adults ____ p. 4

- Positive Effects on Their Lives as one within a Minority Group in Manitoba ____ p. 4
- Negative Effects on Their Lives in the Midst of a Minority Group in Manitoba ____ p. 7
- Sense of Humour ____ p. 9

The Perceptions and Value systems of the French Canadian Older Adult ____ p.14

- Sociability ____ p.14
- The Family ____ p.16
- Traditions ____ p.17
- The Influence of Religion on the French Canadian ____ p.23

The Feelings and Concerns that Older French Canadian Adults Experience within a Diverse Society ____ p.26

- Intermarriage ____ p.27
- Discrimination ____ p.27
- Cultural Genocide ____ p.28

Summary ____ p.33

Appendix ____ p.35

- Selected Readings ____ p.36
- Additional Resources ____ p.38

INTRODUCTION

The French Canadian people in homes for older adults are those who have fought for their rights and for their language as a minority co-founding group of Manitoba.

The French Canadians do not see themselves as simply another ethnic group, but indeed as an official language group.

In the process of aging, people have a tendency to return to sources and to want to live in a familiar environment, in this case the French and the Catholic religion.

Our older French Canadian adults are people who have at heart their maternal language. They have fought all their lives to retain it and they hold fast to it. Thus the importance at their age is to be able to stay near people of their language.

For this module, approximately twenty-five older adults, having lived in Manitoba all their lives, have been interviewed. It is important to note that the older a person grows, the more he asserts himself.

It is hoped that this short work will be able to inspire those who are responsible for services to older French Canadian adults in Manitoba.

This module on older French Canadian adults is divided into three parts:

1) Cultural traits. This concerns selecting some striking characteristics of the French Canadian people "those being ones which are most capable of distinguishing them from other ethnic groups in Canada". To this end, we have retained the importance of their culture, their sense of humour, their learning spirit, their kindness and their attachment to family.

2) Their value systems. Developed here on the following themes: religion, language, the importance of work, holidays, customs and popular beliefs.

3) Problematical. The ticklish question of discrimination and cultural genocide will be examined here.

GENERAL OBJECTIVES

Upon completion of this module, you will be able to:

1) Describe the importance of the French Canadian culture for older adults.

2) Describe the perceptions and value systems of the French Canadian Older Adult.

3) Describe several of the feelings and concerns that Older French Canadian Adults experience within a diverse society.

The following section will present the importance of the French Canadian culture for the older adult.

THE IMPORTANCE OF THE FRENCH CANADIAN CULTURE FOR OLDER ADULTS

Upon completion of this section, you will be able to describe the importance of the French Canadian culture for older adults.

Positive Effects On Their Lives As One Within A Minority Group In Manitoba

The French Canadians, for one hundred years a minority in Manitoba, have developed a fighting spirit, being called upon to assure the survival of their language and faith. Often they had to go against the popular opinion. As a result of the serious injustices done to them as a co-founding nation, they have had to learn to remain a unified people and to fight for the survival of their language.

The French Canadians, to survive, have always had to calculate and study strategical forms. This obligation of having to watch their steps, their actions, their words, quickly taught them to weigh the pros and cons of each situation which presented itself.

They have developed (apart from patience) strategies to arrive at these ends. They have also learned to be more understanding, more tolerant toward other minority groups who suffered, like them, under the domineering spirit of the anglophone majority of the country.

The sense of survival, which is very strong among French Canadians is the "automatic defense", legitimate indeed. In fact, the Thornton Law of 1916 made Englisn the only language of instruction in Manitoba schools. It was in reaction to this unrighteous law that a group of dynamic young patriots formed the Association of Education for French Canadians of Manitoba. This association assured the instruction of French in the schools in spite of the law, and consequently the survival of the French culture. From there the society for Franco-Manitobans was born in 1969.

However, in spite of political and other difficulties, life in the countryside and in St. Boniface continued to be in French among Francophones. Amongst families, with friends, in organizations, at church, at school, in businesses, the language of communication was French. Most of the Francophones could function entirely in French. They did not see a need to learn English. They were part of a homogeneous structure - French community.

Today, the situation is much different because several older adults have had to leave the family nest to live in a home for older adults.

In the process of aging, the older adults see their world narrowing from day to day. Their movements are limited. They lose several freedoms they enjoyed before, such as doing what they want when they want, eating foods that they like or getting up at later hours.

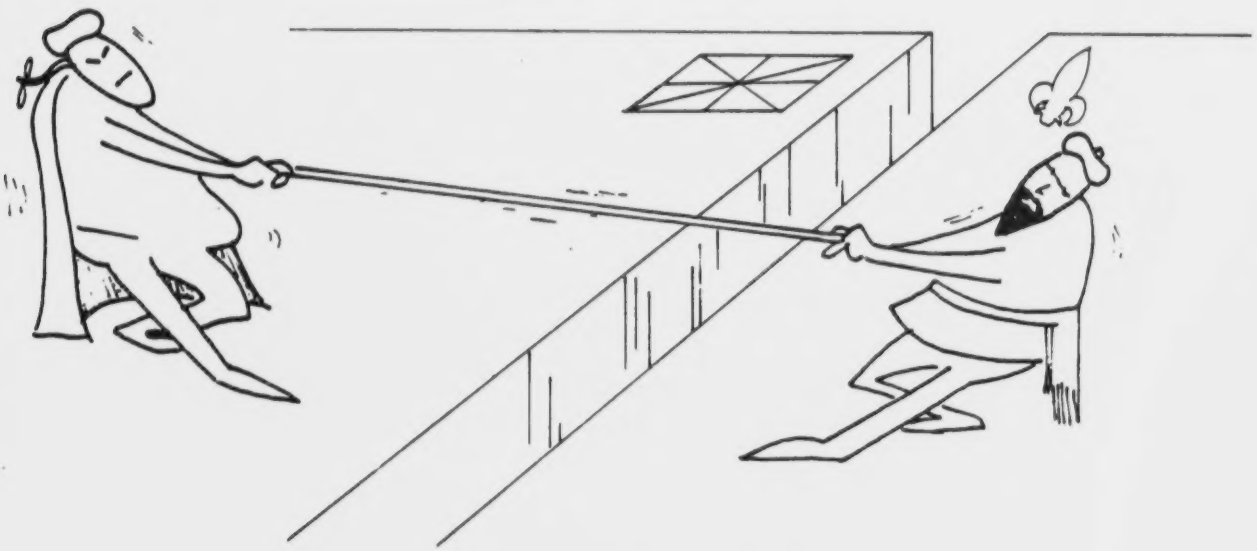
It also happens that the older adults see themselves deserted or even abandoned by family, relatives and old friends, especially if they lose their mental faculties. In addition, it sometimes happens that the daughter-in-law or the son-in-law and the grandchildren no longer speak French. It follows that communication with relatives can suffer. It can even happen that an environment which is totally English, or

almost so, is set up around the older adult: radio, television, newspapers, staff, and relatives. Their isolation increases. The fact of preserving the language takes on more importance in their eyes.

Negative Effects On Their Lives In the Midst Of A Minority Group In Manitoba

Because tney did not have the necessary tools for their cultural blossoming, that being a solid education, the French Canadians had to live their culture within family gatherings and parish encounters. They were led by their family and by the church to submit to political and religious authorities, which gave them an attitude of being colonized. In general, this mentally hurt them and continued to influence them. Because they would consider commerce and industry as a domain ruled by the anglophone, they left to others the trouble to take commercial initiatives.

The Francophones in Manitoba have been victims of measures taken by fanatical politicians who wanted the "melting pot" at all costs.



The former ardently desired to keep their identity but saw themselves frustrated in their efforts. They developed a certain inferiority complex. Their lack of knowledge of the Englisn language often prevented them from participating in public assemblies where susceptible decisions were made deeply affecting their present and future lives. Having lived for numerous years "outside the law" (from 1870 to 1960), under the yoke of the official policy of the provincial government, carried the frustration of one to the determination of others, would they always have to study French in hiding, making the French books disappear at the approach of the English inspector? Those who had been too long frustrated without hope of change became passive, indifferent, and opted for peace and assimilation, leaving others the responsibility of fighting for the rights of all.

At the beginning of colonization, the influence of the clergy on the congregation was uncontested, the priest habitually being the most educated person in the village and considered the representative of God. His word carried a lot of weight. He preached to the parishioners the value of obedience to the authorities, the resignation to their fate, and Christian charity.

Very little had been said about human dignity, about respect and human rights. Because the father of the family was also the absolute authority in his home and because he enforced the teaching of the priest, the French Canadians passed from father to son the teachings that did them a lot of harm as people in encouraging submission and passivity which were not appropriate for the circumstances of the time.

The community in a homogeneous environment was a great security for the family, a moral support, a fighting force and a protection against outside evil - a kind of incubator. Unfortunately, this advantage became a disadvantage when the products of that incubation were obliged to leave the security of the family milieu and venture into the unknown. What support, what resources remained for them?

Sense of Humour

The French Canadians are, by nature, merry. Everything may be a pretext to laugh, even in solemn, serious or even tragic situations, without, of course, going beyond the limits of propriety, good sense and charity.

It follows from this that one of the favourite activities at the time of meeting of three or more is to tell stories. The repertoire is unlimited. In each parish, several people, most often men, have the

reputation, as if a mission, to unload a baggage of funny stories - and with what know how - among the population who never seem to have their fill. Several become masters of the art of story telling which has earned more than one the title of storyteller (raconteur).

It is usually enough for one person to tell a good story so that someone else may retell it, and if a bit of alcohol is included in a celebration, what follows could easily last an hour, two hours or longer.

The Canadian is particularly interested in the type of joke that contains a pun, some linguistic subtlety. He can take stories of the priest, of animals, hair-brained exaggerations without scorning the universal theme of scatology (obscene literature). He does not often deny, either, his innate inclination for rather daring words, especially in the absence of women.

He also possesses a higher point, in imitation of Moliere, the comical by the ridiculous. Unkindness and cynicism are generally absent from his humourous repertoire, at least among the older adults.

His sense of humour joins another typical characteristic: this concerns his teasing spirit. It is almost a rite in him to tease, any of the people with whom he keeps company, between friends, at games, but especially at work. Here are some typical commentaries among a team of dockworkers who, while working, examine a new employee - 20 years of age.

No. 1: Look Guy! You haven't finished unloading your wood. (He had 50 cords of it at noon).

The youth (jolly chap): I'd like to see you do that, you guys, 50 cords in three hours...

No. 2: Look carefully son. This is how you unload a cord of wood. (He executes a skillful turn). But that takes men of experience to do that... and then some strength.

(The older men laugh heartily; the youth smiles). He looks very much tired. (Everyone laughs).

From teasing, they move easily to jokes. They've seen young men disguise themselves as ghosts to scare passers-by or a superstitious friend at a turning point in a path. And what can be said about those thousands of tricks played on everyone on Halloween, April 1st or any time a bit of boredom dictates?

They've seen Jokers - it's even a tradition in a certain village to take a hen from a neighbour's henhouse, then invite him very nicely to come for a fowl supper. It is not until after the meal that it is revealed to the nourished and satisfied guest, the strategem (trickery to deceive someone) never fails to provoke generous bursts of laughter.

These tricks are most often aimed at close acquaintances and are usually void of any unkindness because their only goal is to make one laugh.

The following section will present the perceptions and value systems of the French Canadian older adult.

THE PERCEPTIONS AND VALUE SYSTEMS OF THE FRENCH CANADIAN OLDER ADULT

Upon completion of this section, you will be able to describe the perceptions and value systems of the French Canadian Older Adult.

Sociability

The French Canadians love to find themselves in the company of their fellow men. They are very sociable. This is why they are pleased to receive family and friends often in their home. Holidays and Sundays furnish regular family gatherings, but anything can serve as a pretext for a visit. Friends of friends are therefore admitted and warmly welcomed into the heart of the family and at once feel expected. It is in this way that distant relatives, a travelling salesman, an occasional worker, the parish priest, even a traveller can be found seated around the family table and having a snack with the family.

This dedication to people and all they get from them make them equally affable (easy to approach and talk with). It's quite common to see perfect strangers having a word in a store, waiting-room or a tavern for example, and even more in small centers far from large cities. After several minutes of conversation, they have already shared personal words: what they are doing in such a place, why they are without work, how much

they made, what they can count on doing, and the like. These chance meetings can even result in surprising confidence which makes ties of friendship form quite quickly. That is to say that French Canadians are, by nature, on the whole extroverts.

The Family

French Canadians are deeply attached to their family. The family was traditionally large, particularly in consideration of a strict sexual moral imposed by their Catholic faith but also for other reasons that are ethno-cultural: a large family can represent, as the case may be, prosperity, success, a blessing from heaven, long-term emotional and economic security, happiness and the like.

Co-operation is the order of the day. When a member of the family decides to build his house or a stable, for example, they organize work parties of 4,6,8 brothers and sisters and even more, lending a hand for several weeks and all for free, it goes without saying to the one that's building. Everyone will have their turn, it is said. The building of a church and the reconstruction of a building destroyed by fire are classic cases of where work parties come together.

Neither is it rare to see brothers enter into a financial enterprise, "go into business" as they say, or

to co-operatively buy expensive equipment that they will share for the rest of their lives.

Their attachment to the family would explain in part why they are less inclined to leave their native province - than Canadians of other cultures.

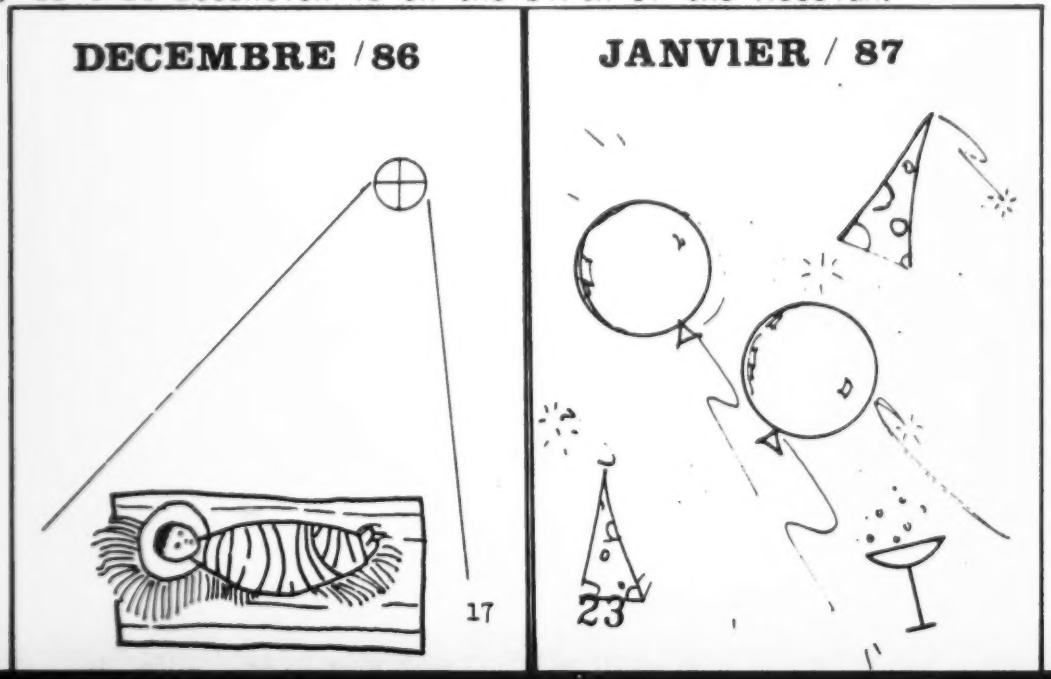
- Someone must stay at the father's and mother's sides in their later years.

This also explains why a Patronyme (derived from name of a father or ancestor) is naturally associated with a given bond.

- Oh! Your name is Labossiere? From Somerset or Saint-Leon.

Traditions

The big religious holidays are the most important for the French Canadian. Midnight mass followed by the traditional midnight repast (a plentiful meal which lasts from 2:00 until about 4:00 in the morning and which often reunites the family clan) comes in first place in order of importance. Christmas used to be an especially religious holiday. That's why, in most families, the exchanging of gifts is reserved until New Year's Day, so that attention is on the birth of the Messiah.



New Year's Day, the paternal benediction more or less ceremonial, in a group or individually, was compulsary in almost all homes. Many remember having travelled great distances so as not to miss it. Children could also get up very early in the morning to have the honour of being the first to receive it. January 6, Fete des Rois (Feast of Kings) was a day off and a grand religious holiday. After mass, the relatives meet around the family table. In addition to the usual dishes, there is the traditional cake which contains a bean and a pea subtlely inserted into the cake by the lady of the house. The pea determines who would be King for the day, and the bean, who will be the Queen. A small gift was given to the winners.

This time between Christmas and the Kings, known as the time of holidays, was a time of meetings, joy and gaiety. Relatives, friends and neighbours were invited to eat, sing, dance and play cards. These evenings were also for the whole family, young and old. All this helped to shorten a bit the always too long winter.

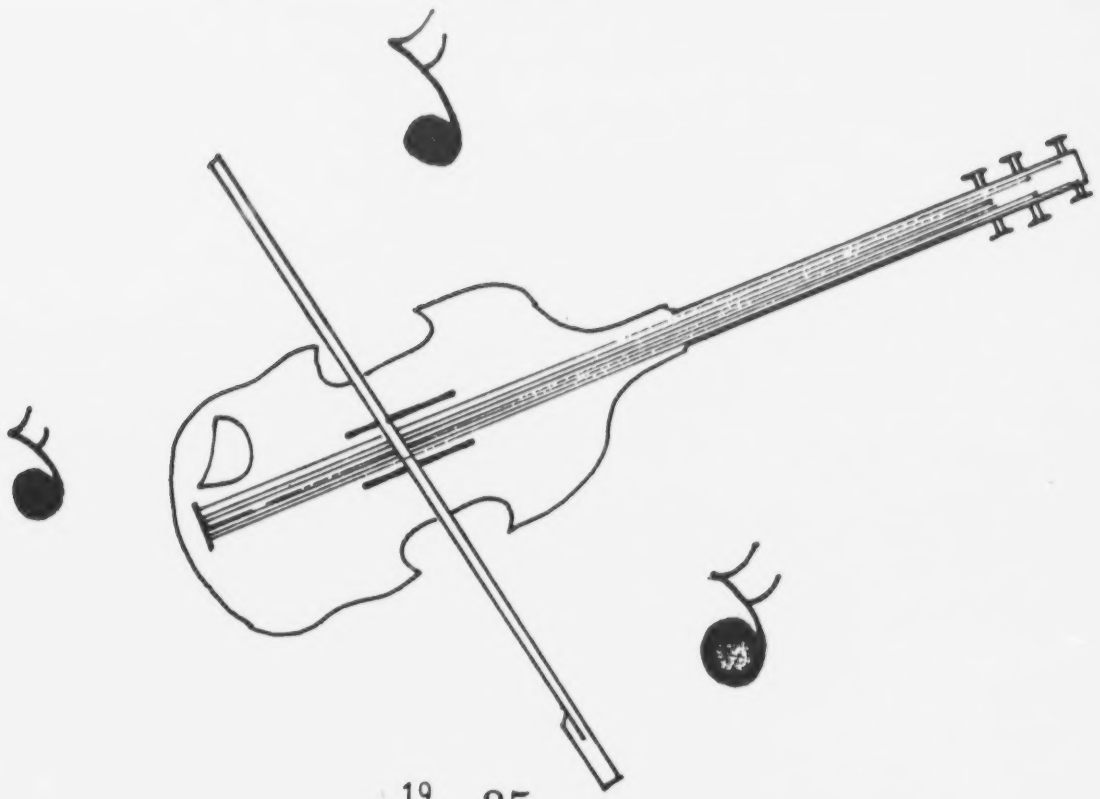
During these family reunions, which were numerous before the era of the television and the car, three activities dominated: cards, dances called "carrees" (squares) or quadrille or dances for four, for 8 and responding songs.

Among the best known card games were Counted

Hearts, Five Hundred,and Whist. It was an activity for adults which took place in the parlour, the kitchen being reserved for the children who amused themselves by chatting. The master of the house offered a small glass of pisserine (water of life), most of the time distilled by himself, or dandelion wine, a bunch of cherries or even potatoes.

Towards the end of a card party, one could notice certain guests who started to tap their feet beneath the table.

- Take out your violin Gedeon, and play us a Rigaudon (musical).



It was time to dance. Here the youths mingled with the adults to dance several "sets of reels" handed down from father to son by fiddlers who were not rare at the time.

A "caller" was chosen and people gave themselves up to his traditional instructions, colourful, typical and full of unpolished imagination.

The dance for two was prohibited in most French Canadian parishes until about the 1950's. Even dances for 4 and for 8 were not allowed by the religious authorities in certain parishes and the restriction could even touch young spouses the day of their marriage! (St. Malo, Manitoba for example).

- Domino (name of a man), the ladies are sweating! concluded the caller.

After the breathless whirlwind of the dance, the guests took a bit of a break, but some took advantage of it to "wet the whistle" (have a glass) on the outside under the pretext that they needed to take a bit of refreshment.

- Little John, play us one of your "Response songs!"

Without having to be begged, Little John gets up, and standing in the middle of the assembly, gesticulates with abandon, he strikes up "his Response song" that everyone has always known, but wanted to hear again for

the hundredth time for nothing more than the pleasure of singing.

Followed were the songs of each guest because before the 50's, "everyone knew how to sing and sang". Comic duos were particularly taken. Occasionally, the singer could call for accompaniment on the violin, the piano, harmonium, not forgetting spoons, guitars, the accordion, even L'egoine (the saw) and what else.

In all the reunions and the holidays, certain favourite dishes often returned to the family table. We point out the tourtieres (meat pies), the meatballs and pig's feet stew, blood sausage, sausages, roast pork, potted mince of pork, fruit tarts with sugar and la ferluche, les six-pates, pastries, pea soup, pork and beans and crepes (pancakes).

With spring came the arrival of the celebration of Easter that was again celebrated with family reunions.

The baptism of children, weddings and funerals also brought together families. The ardour and joy of living are never missing. Would this be the Latin blood that runs in his veins that makes the French Canadian so warm and demonstrative?

The French Canadians have left an important cultural heritage in their descendants and to our days, they willingly share this folkloric richness with their fellow-citizens of different cultures. It is in part to

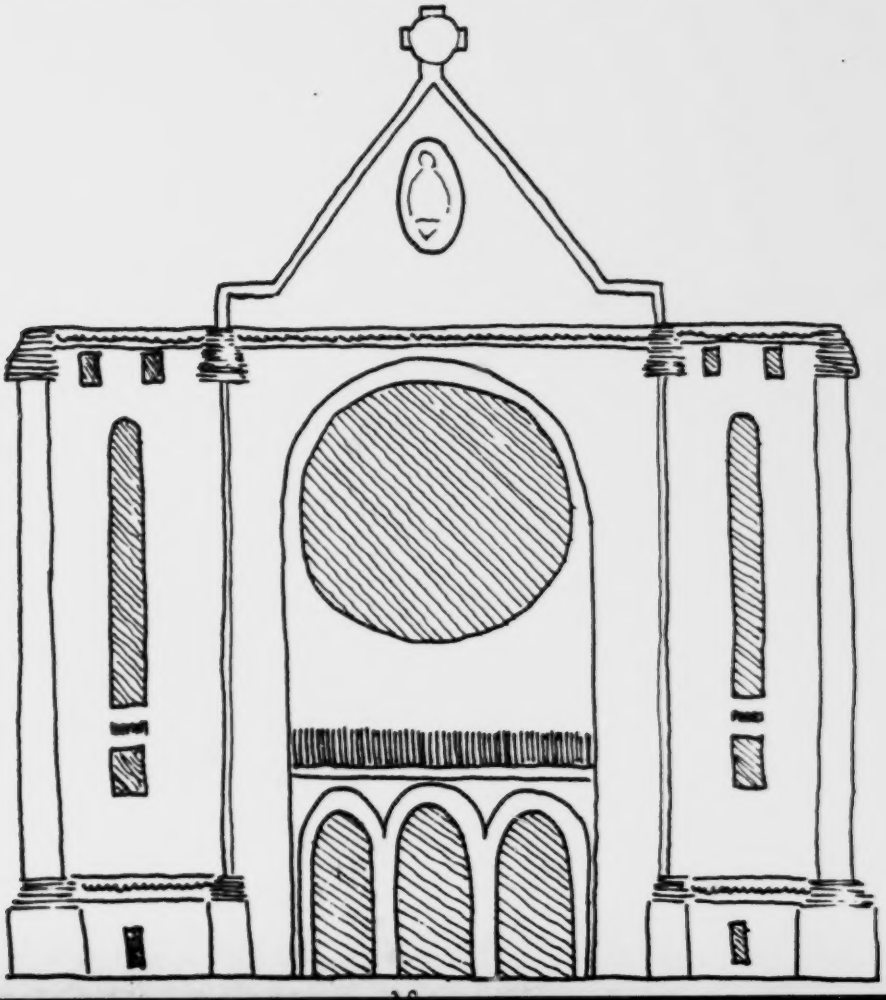
this end that the Festival Du Voyageur was born. Each year it attracts a crowd of more and more importance to its numerous activities. It appears among the one hundred most important manifestations in North America.

To spread their culture even more, the French Canadians took the initiative to organize their own pavilion at Folklorama. Since then, every year "The Red River Dancers Folkloric Ensemble", enlivens the pavilion

by executing typical dances and offering traditional dishes.

The Influence of Religion On the French Canadian

The French Canadians adopted a code of living based on the religion taught to them at home, at school, and at church. Between their language and their faith existed a profound symbolic relationship. The two were linked at the point that it was said "whoever loses his language loses his faith". For many years, cultural activities were fundamentally Catholic, culture reinforcing faith and vice-versa.



Following this association of faith and language, the French Canadian developed certain attitudes which still predominate in older adults. Because of the absolute authority of the parish priest, the development of a responsible conscience in the laymen was on the whole neglected to the point where the masses became very submissive, content to blindly follow their pastor. The French Canadians, feeling proud, and strong in their beliefs, who were rarely contested at that time because all the neighbours shared the same beliefs, lived their daily life simply, loyal to their faith.

Intolerant of other religions at first, they developed an open mind which allowed them to communicate more easily with people of other religious beliefs. The facilities of modern communication (television, radio, newspapers) certainly helped in the sense of exposing them to attitudes and point of view different to their own.

When one arrives at a more advanced age, the religious aspect takes on more importance in life. It is the time when a person reorganizes their system of values, rejects the less important things so as to concentrate on the essential. They want to deepen their religious knowledge, take time to pray and reflect, approach God before death. From there, the great importance of pastoral services, in the mother

tongue, of course.

Due to the shortage of priests today, more and more laymen devote themselves to human contact with others of the same language and faith, the older adults will feel secure and happy in an environment that is familiar to them.

The following section will present the feelings and concerns that older French Canadian adults experience in a diverse society.

THE FEELINGS AND CONCERNS THAT OLDER FRENCH CANADIAN ADULTS EXPERIENCE WITHIN A DIVERSE SOCIETY

Upon completion of this section, you will be able to describe several of the feelings and concerns that older French Canadian adults experience in a diverse culture.

The French Canadians are less racist than other ethnic groups because of their own minority situation. They know what it means to live as a minority in their own country; therefore, they are more tolerant and less racist. For example, a beautiful empathy exists still between the French Canadian and the Metis.

According to the survey we conducted among older adults, the following view stood out:

For the majority, professional competence would be the dominant factor; if this person spoke French as well, that would be even better. "Because we consider

ourselves all equal in the eyes of God, we can never be racist..."

Intermarriage

At the time of the survey, several people admitted to having much less reserve towards these marriages than they would have fifteen years ago, maybe because of the facilities of travel and mobility which permit contact with a variety of races and cultures. Here is what one Grandmother said about the subject: "A marriage between white and black is more easily accepted today."

Others possessed a certain hesitation to see their descendant inter-marry with people of a different race, having different traditions as well: "I am afraid to see my race, my culture disappear...Married life is more difficult when there is a mixture of races".

Discrimination

Does discrimination exist? Definitely YES! French Canadians being part of the co-founding group of Canada, expect to receive adequate services in their language. Unfortunately, such is not always the case. Often, official communication/letters from the province are solely in English, so the older adult does not always

understand very well what is being communicated. French Canadians often feel persecuted through the school system. They did not seem to be heard, nor considered, and they had to fight a long time to obtain little. People attested to the unwillingness of the government who did not make the required efforts to give services in French.

The French Canadian has suffered unjust structures for a long time. In the past, the fact that one was French Canadian hurt the person who desired a promotion in his or her job. Today, the fact that one is bilingual is considered a trump, due, to a large extent, to the importance granted it by the Federal Government.

Cultural Genocide

Were the French Canadians victims of the majority in Manitoba?

They were not victims of the majority, just victims of a group of political fanatics who wanted the "melting pot" at all costs.

The offensive policy of the provincial government from 1885 to 1960 is an attitude of the majority. There were important conscious actors in the federal and

Manitoba governments who contributed to the cultural genocide. For example: Immigration was coming especially from Ontario and Eastern Europe (Ukraine, Germany, and so on) and unconscious actors of which were Quebec clergy, who strongly encouraged emigration to the New England states (Vermont, Massachusett) rather than the Western Regions of Canada. Without these two harmful conditions, the situation in which Manitoba finds itself today would be quite different. The numbers are there. We should be 100 - 120 thousand Francophones in Manitoba, but because of several factors (emigration mentioned above, the very Anglophone environment, assimilation) we presently have only 53 thousand Franco-Manitobans.

A diversity of cultures compose the mosaic here in Manitoba, but the French Canadian culture that is part of this mosaic has, in addition the particular distinction of founding peoples with the English Canadians. It is one of two elements.

The French Canadians resist the "melting pot" concept which is so prone to our Southern neighbours. They firmly believe in the importance of reinforcing the diverse cultures for the greatest enrichment for all. Others must share this sentiment because more and more schools where languages other than English are taught can be found today. The contribution of francophones to

the artistic and cultural life of Manitoba is important. We note: French immersion classes, cultural center, the Moliere Circle (the oldest theatre troupe in Manitoba), the Festival Du Voyageur, The Red River Dancers, The Caisse Populaire (credit unions) and still others. In addition, the songs,dances and legends of their folklore have a particular distinction that the French Canadian are happy to share with their fellow-citizens, knowing well that they will also profit from the cultural richness of other ethnic groups.

The collaboration of Franco-Manitobans has made itself felt all through the history of Manitoba. The arrival of Mon Seigneur Provencher in 1818 demonstrated the concern that he had for nourishing education. The college traces its origin to this modest debut. Then to stimulate the founding of the University of Manitoba in collaboration with the two other colleges of the time, being 1871.

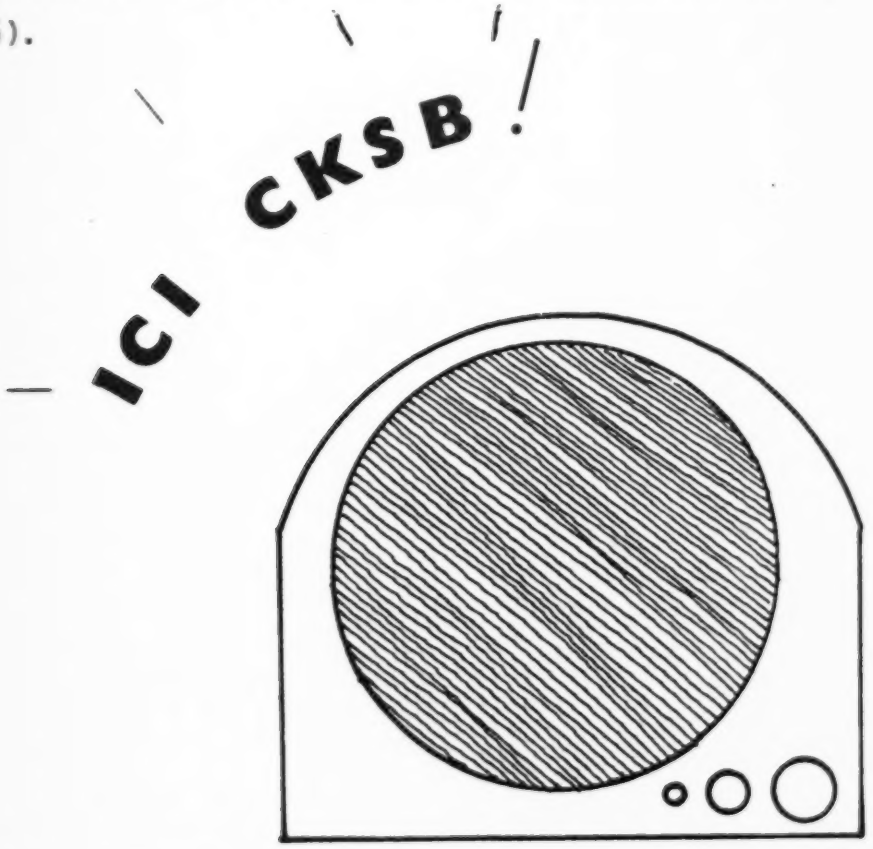
The arrival of the Grey Nuns in 1844 came to endorse the well-being of the Red River colony and the

first hospital in Western Canada was born in St. Boniface in 1871.

In the domains of education, culture and others, we find a host of projects started by lucky means.

For example:

In 1944, we find the launching of French radio in Western Canada. The first exploitation permit had been accorded to CKSB in 1945. In Manitoba, the Francophones contributed $175,000 in three stages (the dollar of 1946).



The purchase of this post by Radio Canada permitted the establishment of the St. Boniface Radio Foundation

which in turn granted bursaries and dues to come to the aid of the development of the French culture. It is good to point out, had it not been for the conviction of every trial, Manitoba and the western Canadian provinces would never have profited from French television and radio from the radio-state.

The same feat was realized in Alberta and Saskatchewan whose broadcasting posts were born in 1949 and 1952. It was these realizations that developed the pride of the Franco-Manitobans in the goal of preserving and spreading their culture.

From an economic point of view, our people have lost that inferiority complex and we find ourselves in all the echelons of our society. Several continue to make their mark.

SUMMARY

Although they highly appreciate the contribution of each ethnic group to the multicultural richness of our country, the French Canadians insist on being recognized as a member of the co-founding race. They firmly believe that without their presence here, Canada would have long been another melting pot. In fact, who more than they have struggled to keep the language of their fathers in an unfavourable and often anti-French environment? By their actions, their courage and their example of survival, several other groups have become conscious of preserving their cultural heritage as well.

In aging, one does not change one's nature. On the contrary, the older adults search more and more for the security of a familiar environment; they like to be strengthened in their culture and to draw nearer to those who share their beliefs.

From there springs the importance of pastoral services for the older adults, whether they be at home or in a home for older adults. Pastoral work tends to respond to the numerous needs of retired people. Examples: To the older adults who feel their physical and mental capacities diminishing, who no longer feel useful because they are no longer productive, the pastoral minister can reaffirm the great love of God for

what they are, not for what they do. He encourages prayer to offer his sufferings for such an intention, to visit neighbours who are sick or bored. In this way they will feel worthwhile, as well as happy to be living in an environment that continues to respond to their innate need for tenderness and sharing.

Fortunately for the older adult who sees with a certain fear the number of priests/ministers diminishing, the laity is starting to take responsibility in this domain. More and more they want to take training sessions that will engage them advantageously more in that apostleship that is so important to the older adult.

APPENDIX

Selected Readings

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Precis sur le vieillissement au Manitoba (1985). A l' occasion de la Quatrieme conference manitobaine sur le vieillissement 21 au 24 mai 1985, Winnipeg, Manitoba.

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Additional Resources

Place: National Film Board of Canada
245 Main St.
Winnipeg, Manitoba, R3C 1A7

Two Dreams of a Nation:The Fortin Family of Quebec and Alberta (Deux reves d'une nation)

It's the story of two generations and two branches of the Fortin family of Lac St-Jean, Quebec. One branch went west to the Peace River area of Alberta to found a French-speaking Catholic community in 1953. They reminisce about the early years without water or electricity in the style of the old-time pioneers. The other branch remained and evolved with a changing Quebec. It is a story of two dreams of the French-Canadian nation as represented by the members of one family.

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28 minutes:42 seconds 106C 0180 096

Making Our Way (Chemin faisant)

French-speaking Newfoundlanders settled on this rocky outpost some 250 years ago. They have always faced a double battle:against the elements and against assimilation into the English-speaking majority. Their language and traditions have been handed down from father to son. This is their story filmed in their surroundings. An English version of the French original.

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27 minutes:52 seconds 106C 0181 079

Place: National Film Board of Canada Cont'd

I Must Have a Name (J'ai besoin d'un nom)

This film documents the struggles and aspirations of the Franco-Ontarions. Time has weakened the energies of this minority. The film suggests that they lack a strong leadership backed by an organization prepared to take action. Will they survive culturally and linguistically? Of special interest to anyone concerned about francophone minorities outside Quebec.

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55 minutes:9 seconds 106C 0178 332

Bonjour Goodbye

In the town of Gravelbourg, Saskatchewan, a small pocket of French-speaking Canadians ("Fransaskois"), separated by thousands of kilometers from the French Canadian mainstream, is examining its own linguistic and cultural identity. The key questions they ask themselves are: "Do we face inevitable assimilation by the anglophone majority?" and, more significantly, "What will our future hold should Quebec opt out of Confederation?"

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28 minutes:50 seconds 106C 0178 287

Le Vieillard et L'Enfant

Travel is one of the principal themes found in the work of the Manitoban novelist Gabrielle Roy. It inspired a story which was the object of a film by the NFB: "Le vieillard et L'enfant" (The Old Man and the Child), where one sees a little girl from a town in southern Manitoba obtain permission from her mother to go see "the big Lake Winnipeg", by train with her older adult friend.

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51 minutes:17 seconds 106C 0285 057

Place: Parlimage (Specialise en Communication
et en animation par le film)
4572 Ave. De Lorimier,
Montreal, Quebec , H2H 2B5

The following is a collection of 16 mm films on older adult themes from the "Troisieme Age" series. Available from Parlimage, they are:

Albertine, L'Eternelle Jeunesse

Alice

Clara D'Amour et de Revolte

Comment Ca Va Les Jeunesses?

Les Dernieres Fiancailles

Les Fleurs Sauvages

Guitare

Les Traces D'Un Homme

Melodie Ma Grand-Mere

A film from the "Enfance Education" series. In short, it enables the viewer to examine relations between children and their grand parents.

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24 minutes:40 seconds 16mm, color film

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ELDERLY SERVICE WORKERS' TRAINING PROJECT (ESWTP)

TITLES OF THE TRAINING PROJECT'S MODULES

Block A: Basic Knowledge of Aging Process

A.1 Program Planning for Older Adults **
A.2 Stereotypes of Aging **
A.3 Human Development Aspects of Aging **
A.4 Social Aspects of Aging **
A.5 Physiological Aspects of Aging **
A.6 Death and Bereavement **
A.7 Psychological Aspects of Aging **
A.8 Confusion and the Older Adult **
A.9 Nutrition and the Older Adult **
A.10 Listening and the Older Adult **

Block B: Cultural Gerontology

B.1 Ukrainian Culture **
B.1.1 Communication and Adjustment *
B.1.2 Communication and Adjustment *

B.2 German Culture **
B.2.1 Communication and Adjustment *

B.3 French Culture *
B.3.1 Communication and Adjustment *

B.4 Native Culture *
B.4.1 Communication and Adjustment *
B.4.2 Communication and Adjustment *

Block C: Work Environment

C.1 Work Environment I *

Resource Materials:

Handbook of Selected Case Studies
User's Guide
ESWTP Authoring System
ESWTP Final Report

Please Note:

ALL MODULES ARE AVAILABLE IN THE PRINT FORMAT. THE CODE FOR IDENTIFYING OTHER FORMATS IS LISTED BELOW.

Code	Format
*	Computer-Assisted Instruction (CAI) Courseware
**	Interactive Video (Tape)/Computer-Assisted Television Courseware